

CHAPTER 28



A DOCUMENTED HISTORY of the BIBLE

“The word of God...
went into
all the earth,
and their words
unto
the ends of the world.

Romans 10:17, 18

the scriptures...made known
to all nations
Romans 16:26

...the word...
Which is come unto you,
as it is
in all the world...”

Col. 1:5, 6





*W*here was the Bible before the English King James Bible of 1611?

How do we know which type of Bible God gave to “all nations under heaven” (Acts 2)? Why do a few of the KJV readings differ from those in some *currently* printed editions of the Greek *Textus Receptus*? These questions can be answered by looking at the Bibles that the KJV translators had access to, those that were *used* around the world before the King James Bible.

*G*od has graciously given this author one of the scarce remaining original editions of the twelve language polyglot Bible printed at Nuremberg, Germany in A.D. 1599. It contains the Gospels in Greek, Hebrew, Syriac, Latin, French, Italian, Spanish, English, German, Danish, Bohemian, and Polish. Its previous owner was A. Gifford D.D., co-founder of the British Museum. Its price tag was well worth the secrets it revealed. It demonstrates the perfect agreement of the English King James Bible with all pure Bibles from other languages. It is perhaps the most important polyglot Bible in print because it was printed twelve years *before the KJV* and five years before the KJV’s translation work began.

Its editor, Elias Hutter, was an unsurpassed linguist who “founded a school of languages at Nuremberg...a thing at that time without precedent in any school or University” (*The New Schaff-Herzog*, vol. V, p. 422). As a Reformer he followed the vernacular editions which were *not* from the Catholic lineage. Therefore, Anglo-Catholic historians have a distaste for his text. Europe’s monarchs recognized his text as the authoritative and beloved Bible of the Christian people. In 1579 he was asked to teach Hebrew to the elector Augustus of Saxony. In 1600 Charles IX of Sweden asked him to produce a Swedish Bible. (The entire 1,100 pages of the A.D. 1599 Nuremberg Polyglott, which includes the Gospels of Matthew through John, Vol. 1, are [available on a CD-ROM](#) from A.V. Publications. Rare Bibles are available from

Note the following regarding the charted collations of the Nuremberg Polyglot: **1.)** The **fonts** (letters) and orthography (spelling) used in A.D. 1599 for Hebrew (Ebraice), Greek (Græce), Syriac (Syriace), Bohemice, and Polish (Polonice) are not available and would be unreadable by most if scanned. Consequently, I have often simply noted that they match the KJV. **2.)** The **spelling** shown for the various languages and editions is exactly as it occurs in the polyglot. Spelling sometimes varied for line justification; the KJV spelling used is sometimes that of the 1611. **3.)** In 1599 the following fonts were used in some languages in place of those used *today*: f = s, v = u, u = v, and i = j; those letters were **pronounced** just as they are today; for instance, the English *Jefus* was pronounced *Jesus*; actually the old *f* font is not 'f' but a giant 's' with a tiny line in it. **4.)** Letter **capitalization** did not carry the same meaning it does today, nor does it carry the same meaning in all languages. **5.)** All **languages** are not listed due to space limitations. The antique language and condition of the polyglot made translation difficult in a few places. **6.)** In a few cases the 1599 Latin exhibits the corrupt Catholic edition of Jerome; in these cases I have also shown the **Old Latin** reading still evident in MS D (Latin *d*, Codex Bezae, *Jesu Christi Domini Nostri Novum Testamentum, Ex Interpretatione Theodori Bezae, Impressa Cantabrigiae* A.D. 1642 *In Officina Rogeri Danielis, Londoni: Sumptibus Societatis Bibliophilorum, Britannicae et Externae*, MCMLXV; sometimes cited was *Bezae Codex Cantabrigiensis*, ed. Frederick H. Scriveners, Cambridge: Deighton, Bell, and Co., 1864, which sometimes disagrees with the *Sumptibus* edition. **7.)** The pure readings of the Nuremberg Polyglot are shown in contrast to the corruptions in the NIV, TNIV, NASB, and NKJV. Errors and omissions occur in practically **all new versions** such as the Holman Christian Standard Bible (HCSB), English Standard Version (ESV), New Living Translation (NLT), The Contemporary English Version (CEV), New Century Version (NCV), New Revised Standard Version (NRSV), Amplified Bible, New Jerusalem Bible (NJB), New American Bible (NAB) and others.

The KJV translators did not create some new text or any new readings. They merely reproduced the type of Bible the world had since the word was given to “all nations.” The following charts will also demonstrate, by contrast, that the corrupt readings in today’s new versions, like the NKJV, NIV, TNIV, NASB, Holman Christian Standard Bible and English Standard Version, yoked their unsuspecting readers with the Jehovah Witness sect and the Roman Catholic system. The purity of the KJV and the depravity of the new versions will be demonstrated through examination of *random* verses which present important doctrines of the Christian faith. The major doctrines covered include:

1. The *W*ord of God
2. The *N*ature of God
3. The *D*eity of Christ, his death, resurrection & ascension
4. The *S*alvation by grace through faith
5. The *C*hristian life

“*B*ut **now** is made manifest, and by the **scriptures** of the prophets, according to the commandment of the everlasting God, made known **to all nations** for the obedience of faith...” Rom. 16:26

The collation to follow will document that the KJV matches *precisely* all of the pure Bibles from around the world, that were written *before* the printing of the KJV.

1



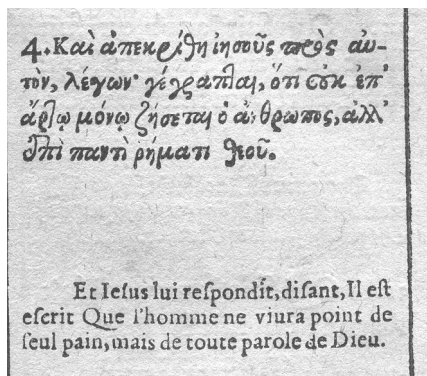
“...for thou hast magnified thy word above all thy name.”

Ps. 138:2

Jesus elevated the scripture above his own words. When he faced the devil, he replied with scripture from Deut. 8:3:

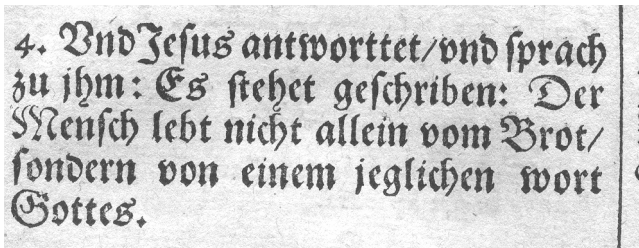
“And Jesus answered him, saying, It is written, That man shall not live by bread alone, **but by every word of God.**”

A glimpse at how a translation handles verses about the word of God will expose the heart of its translators. New version editors **omit** the phrase, “but by every word of God” from Luke 4:4. The following chart documents that it has been in every pure Bible since the time of Christ. 🖨



Nuremberg Polyglot Bible A.D. 1599	<i>Where</i> was the Bible before the KJV of 1611 ? Luke 4:4
Greek 1599	Same as KJV, German, Spanish, Italian, French, Latin and others
KJV	but by every worde of God
English 1599	but by every word of God
German 1599	fondern von einem jeglichen wort Gottes
French 1599	mais de toute parole de Dieu
Spanish 1599	mas con toda palabra de dios (Spelled 'Dios' in Reina 1569 et al.)
Italian 1599	ma d'ogni parola di Dio
Latin 1599	fed in omni verbo Dei
NIV & TNIV	Omit
NASB	Omit
NKJV note	Omit
Catholic Version	Omit
Jehovah Witness Version*	Omit
See errors in the ESV, RSV, etc.	

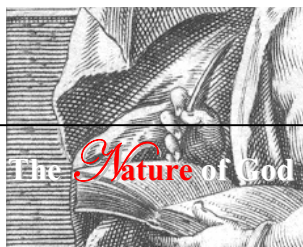
*Also referred to as the J.W. Version.



Satan rejected Jesus’ command concerning “every word of God.” Like Satan, new version editors are not concerned with “every word.” Jesus’ response to Satan’s rejection of “every word” was — “**Get thee behind me, Satan.**” Neither Satan nor new versions can bear to keep that line.

1599 Nuremberg Polyglot Bible	Where was the Bible before the KJV of 1611 Luke 4:8
Greek 1599	Same as KJV, German, Spanish, Italian, French Latin and others
KJV	Get thee behind me, Satan
English 1599	hence from me Satan
German 1599	Heb dich von mir weg Sathan
Danish 1599	Bigge bore fra mig Satan
French 1599	Va arriere de moi, Satan
Spanish 1599	(Vete de mi Satan porque)
Italian 1599	Vattene dietro a me Satana
Old Latin (D, <i>Sumptibus</i>)	Abscede a me, Satana
Latin 1599	Omit
NIV & TNIV	Omit
NASB	Omit
NKJV note	Omit
Catholic Version	Omit
J.W. Version	Omit
See errors in the HCSB, ESV, NLT, NRSV, RSV, NCV, etc.	

2



When Abraham asked God who he was, God said, “I am...” This is repeated again in the New Testament numerous times, such as in John 15:1, 6:51, 8:12 and Matt. 22:32, which say, “**God is.**” This is omitted in the Catholic Latin Bible and new versions which replace “**God**” with, “**He** is....” — Who is *he*?

1599 Nuremberg Polyglot Bible	Where was the Bible before the KJV of 1611? Matt. 22:32
Greek 1599	Same as KJV and others
Hebrew 1599	Same as KJV and others
KJV	God is
English 1599	God is
Spanish 1599	es Dios
Italian 1599	Iddio
French 1599	Dieu...eft
German 1599	Gott...ift
Danish 1599	er Gud
Old Latin (D, <i>Sumptibus</i>)	Deus...ist
Latin 1599	Omit
NIV, TNIV, NASB Catholic & J. W. Version	Omit
See errors in the HCSB, ESV, NLT, RSV, NRSV, etc.	

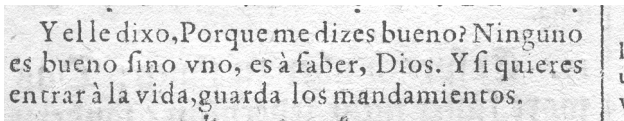
“...the **word** of the truth of the gospel; Which is come unto you, as it is in **all the world**”
Col. 1:5, 6

The word “Which is come unto...all the world” states in Mark 12:32 that, “**there is one God.**” Corrupt versions say instead, “**He is One,**” which leads again to the question, ‘Who is *he*?’ New versions give a characteristic (oneness) to an unidentified single person (he), thereby denying the Godhead. The tri-unity of the “true God” is seen in 1 John 5:7, 20 which states, “these three are one.” (See also *New Age Bible Versions*, chapter 5.)

1599 Nuremberg Polyglot Bible	Where was the Bible before the KJV of 1611? Mark 12:32
Greek 1599	Same as KJV and others
KJV	God
English 1599	God
Danish 1599	Gud
Spanish 1599	Dios
German 1599	Gott
Italian 1599	Iddio
French 1599	Dieu
Latin 1599	Deus
NIV & TNIV	God is one (true fact, but not what text says)
NASB	Omit
Catholic Version	Omit
J. W. Version	Omit
See errors in the HCSB, ESV, NRSV, RSV, etc.	

Not only is there only “one God,” he is the only one that is good. Jesus said, “...there is none good but one, that is, God...” New versions omit the critical identification of the one that is good, — “God.”

1599 Nuremberg Polyglot Bible	Where was the Bible before the KJV of 1611? Matt. 19:17
Greek 1599	Same as KJV and others
KJV	God
English 1599	God
Danish 1599	Gud
Spanish 1599	Dios
German 1599	Gott
Italian 1599	Iddio
French 1599	Dieu
Latin 1599	Deus
NIV & TNIV	Omit
NASB	Omit
Catholic Version	Omit
J. W. Version	Omit
See errors in the HCSB, ESV, NRSV, RSV, etc.	



Not only is there only “one God,” who is “good,” but the kingdom is God’s, not man’s. It is the “kingdom of God.” All pure Bibles say,

“But rather seek ye the kingdom of **God**; and all these things shall be added unto you.”

Corrupt new versions de-throne the ‘King of Kings’ in both Luke 12:31 and Matt. 6:33 and set up “his kingdom” instead. Again, who is *he*? Is it “Satan...[and] his kingdom” (Matt. 12:26)? Is it “the beast; and his kingdom” (Rev. 16:10, 17:17)? Is the word “God” becoming an archaic word?

1599 Nuremberg Polyglot Bible	Where was the Bible before the KJV of 1611? Luke 12:31, Matt. 6:33
Greek 1599	Same as KJV and others
Hebrew 1599	Same as KJV and others
KJV	God
English 1599	God
Spanish 1599	Dios
Italian 1599	Dio
French 1599	Dieu
German 1599	Gottes
Danish 1599	Gudz
Latin 1599	dei
NIV, TNIV, NASB	Omit
Catholic & J.W. Version	Omit
See errors in the HCSB, ESV, NLT, NRSV, RSV, NCV, etc.	

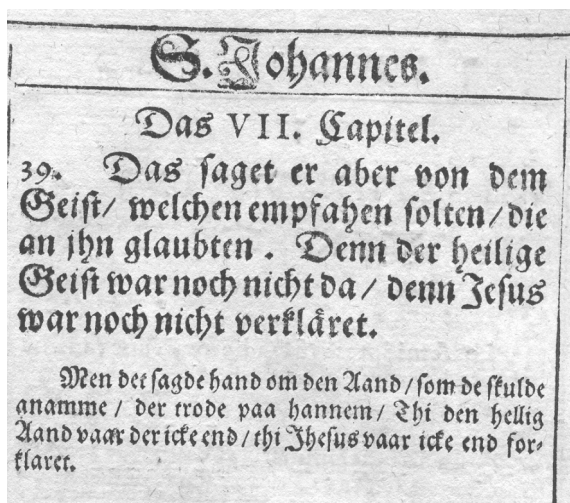
THE BASICS: God is. God is good. There is only one God. God is the King. God is holy. God is a Spirit. The three words “Holy, holy, holy” in Rev. 4:8 proclaim the holiness of *each* of the three members of the Godhead. Each is called ‘holy’ in the Bible. For example:

The Father: “I am **holy**” Lev. 11:45

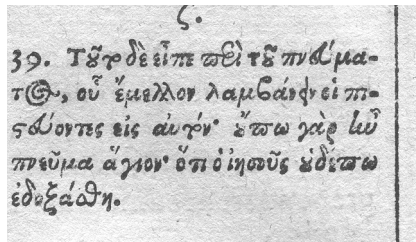
The Son: “**holy**...Son of God” Luke 1:35

The Holy Ghost: “to the **Holy** Ghost...unto God” Acts 5:3-4

The Holy Spirit is the third person of the Godhead. Can you imagine denying the holiness of the Holy Ghost? None of the pure Bibles in the world would dare, except those touched by the unholy hand of the church of Rome. The unholy *trinity* adored by Rome, *in practice*, is the Father, Son, and *Mary* — not the Holy Ghost. The Jehovah Witnesses also deny the person and deity of the Holy Ghost. Are the NIV and most new versions blaspheming the Holy Ghost (Matt. 12:31) by denying he is **Holy**? Their ‘spirit’ gives voice to the unholy “spirit of error” and of “antichrist” (1 John 4:3, 6).



1599 Nuremberg Polyglot Bible	Where was the Bible before the KJV of 1611? John 7:39
Greek 1599	Same as KJV and others
Hebrew 1599	Same as KJV and others
KJV	Holy Ghost
English 1599	holy Ghoft
Spanish 1599	Efpiritu Sancto
Italian 1599	Spirito fanto
French 1599	fainct Efprit
German 1599	heilige Geift
Danish 1599	hellig Aand
Old Latin (D, <i>Sumptibus</i>)	Spiritus sanctus
Latin 1599	Spiritus _____
NIV & TNIV	_____ Spirit
NASB	_____ Spirit
Catholic Version	_____ Spirit
J. W. Version	_____ Spirit
See errors in the HCSB, ESV, NLT, NRSV, RSV, NCV, etc.	



3



The Deity of Jesus Christ

The deity of Jesus Christ was shown first by his virgin birth. God is his Father, not man. Therefore he is the Son of God.

The King James Bible and all other scriptures to the nations proclaim that Jesus is the Son of God. New versions omit the word “God,” calling him the Son of ‘Man,’ thereby denying one of the main doctrines of the Christian faith.

1599 Nuremberg Polyglot Bible	Where was the Bible before the KJV of 1611? John 9:35
Greek 1599	Same as KJV and others
Hebrew 1599	Same as KJV and others
Syriac 1599	Same as KJV and others
Bohemice 1599	Same as KJV and others
Polonise 1599	Same as KJV and others
KJV	Son of God
English 1599	Sonne of God
German 1599	Sohn Gottes
Danish 1599	Guds Son
Italian 1599	Figliuol de Dio
French 1599	Fils de Dieu
Spanish 1599	Hijo de Dios
Latin 1599	filium Dei
NIV, TNIV, NASB & NKJV note	Son of Man
See errors in the HCSB, ESV, NLT, NRSV, RSV, NCV, etc.	

Jesus refers to “my Father’s hand” and “my Father” in John 10:29 and 32 as a further reference to his virgin birth. Again, new versions change it to the generic ‘the Father’ denying the virgin birth and therefore the deity of Christ.

“My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father’s hand...I and my Father are one. Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?...I said, I am the Son of God?” John 10:29-36 “...the Jews sought the more to kill him, because he...said also that God was his Father, making himself equal with God.” John 5:18

1599 Nuremberg Polyglot Bible	Where was the Bible before the KJV of 1611 John 10:32, 29 etc.
Greek 1599	Same as KJV and others
KJV	my Father
English 1599	my Father
German 1599	meinem Vater
Danish 1599	min Fader
Italian 1599	Padre mio
French 1599	mon Pere
Spanish 1599	mi padre (Spelled ‘Padre’ in Reina 1569)
Latin 1599	patre meo
NIV, TNIV (v. 32), NASB (v. 29 & 32), Catholic & J.W.	the Father the Father
See errors in the HCSB, ESV, NRSV, RSV, NCV, etc.	

Those mocking Christ on the cross said scornfully, “If thou be the **Son** of God...” (Matt. 27:40). Satan said, “If thou be the **Son** of God...” Luke 4:3.

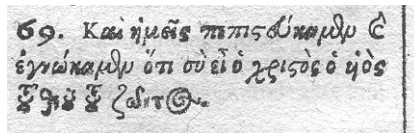
“He is antichrist, that denieth the Father and the Son...Whosoever denieth the Son, the same hath not the Father:” 1 John 2:22, 23

Who denies that Jesus is the **Son** of God and calls him the ‘Holy One of God’? *The devils* call Jesus “the Holy One of God” in Mark 1:24 and Luke 4:34; the new versions echo the devils again and strike at the “living” God with their pen (Heb. 10:31).

1599 Nuremberg Polyglot Bible	Where was the Bible before the KJV of 1611? John 6:69
Greek 1599	Same as KJV, German, French, Spanish, Italian, Latin and others
KJV	that thou art the Christ, the Son of the living God
English 1599	that thou art that Christ the Sonne of the living God.
German 1599	dafz du bift Christus der Son des lebendigen Gottes
French 1599	que tu es le Chriff le Fils du Dieu viuant
Spanish 1599	Que tu eres el Chrifto, el hijo del Dios biuiente (Spelled ‘Hijo’ in Reina 1569 et al.)
Italian 1599	che tu fei Chrifto il Figliuol di Dio vivete

Latin 1599	quia tu es Chriftus filius Dei vivi
NIV & TNIV	that you are the Holy One of God
Catholic Version	that you are the Holy One of God
J. W. Version	that you are the Holy One of God
NASB	that You are the Holy One of God
NKJV note	that You are the Holy One of God
See errors in the HCSB, ESV, NLT, NRSV, RSV, NCV, etc.	

* *Fils, hijo, Figliuol*, and *filius* mean ‘Son’; *lebendigen, viuant, biuiente, vivete, vivete* mean ‘living.’

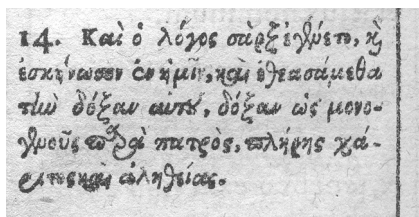


The most rabidly anti-Christ version, the old *Revised Standard Version* (RSV), has been resurrected and rehashed by Reformed and Calvinist translators and renamed the *English Standard Version* (ESV). It still contains the anti-Jesus RSV readings set in place years ago by non-Christian Jewish seminary professor Harry Orlinsky, professor at the Jewish Institute of Religion. As one might expect, Jesus is not the eternal God, but his “**origin** is from old” in Micah 5:2, in the ESV, NIV and most new versions.

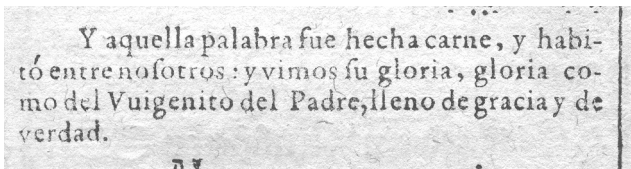
“Truly this was the Son of God” Matt. 27:5

The book of the **generation** of Jesus Christ, in Matthew 1, begins by saying, “Abraham **begat** Isaac.” It is followed by thirty-eight other ‘begats’ denoting ancestry. In John 1:14 and 18, Jesus is described as the “only **begotten** of the Father” and the “only **begotten** Son.” All pure Bibles in the world have “the only begotten,” exactly as the KJV does. They contain either the word ‘only’ or the word ‘one’ (i.e. ‘uni,’ ‘ein’ etc.) *joined* to the word ‘**begotten**’ (‘genito,’ ‘borne’ etc.), just as the Greek text does.

The TNIV, NIV and Catholic versions deny that Jesus Christ is God’s **begotten** Son. The TNIV and NIV double the ‘only’ portion by saying, “One and Only.” No Greek manuscript or foreign edition in history doubles this. This is pure invention by the NIV and TNIV committees. Is this done so that their readers will not notice the omission of the second word “begotten”? These versions create a contradiction by calling Jesus “the one and only” Son; *Christians* are called the sons of God (John 1:12, 1 John 3:1, 2). The term “begotten” cannot mean ‘one and only’ because Isaac was called Abraham’s “only begotten son” (Heb. 11:17, 18), yet he had another son, Ishmael. Isaac was called “only begotten son” because only his ‘**genealogy**’ or **genes** were lawfully recognized and pure; Ishmael was illegitimate.



1599 Nuremberg Polyglot Bible	Where was the Bible before the KJV of 1611? John 1:14
Greek 1599	Same as KJV and others (<i>monogenes</i> ; <i>mono</i> means 'only'; <i>genes</i> means 'begotten')
KJV	only begotten
English 1599	onely begotten
Danish 1599	fom en En borne
Bohemice 1599	gednorozeneho
Spanish 1599	Vuigenito
German 1599	eingebornen
Italian 1599	vnigenito
Latin 1599	unigeniti
NIV TNIV	One and Only _____ one and only _____
Catholic Version	only _____
See errors in the HCSB, ESV, NLT, NRSV, RSV, NCV, etc.	

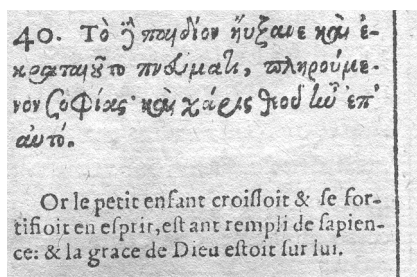


New versions deny the virgin birth by omitting “begotten Son” in John 1:18. Some substitute ‘God’ for “Son,” teaching the Arian heresy of a created ‘God’; the twins, the TNIV and Catholic version, cunningly omit “begotten,” denying the virgin birth.

1599 Nuremberg Polyglot Bible	Where was the Bible before the KJV of 1611? John 1:18
Greek 1599	Same as KJV and others
KJV	only begotten Son
English 1599	onely begotten Sonne
Bohemice 1599	Gednorozeny Syn
Danish 1599	den En borne Son
Spanish 1599	Vn igenito hijo
German 1599	einge borne Son
Italian 1599	Figliuolo unigenito
Latin 1599	unigenitus filius
NIV	God the One and Only (omits ‘begotten’ and ‘Son,’ denying the virgin birth)
NASB	only begotten God (replaces ‘Son’ with ‘God,’ promoting the Arian heresy of a created ‘God’)
Jehovah Witness Version	the only-begotten god (In keeping with their false doctrine, they omit ‘Son,’ thereby denying the virgin birth, the deity of Christ, and the Trinity.)
TNIV	one and only [Son] (omits ‘begotten’ denying the virgin birth)
Catholic Version	the only _____ Son, (omits ‘begotten,’ denying the virgin birth)
See errors in the HCSB, ESV, NLT, NRSV, RSV, NCV, etc.	

The ancient heresy of Adoptionism has slipped into the new versions. This sect denied that Jesus had the spirit of Christ *before* his baptism. They change Luke 2:40, which says that, as a child, Jesus “waxed strong **in spirit.**”

1599 Nuremberg Polyglot Bible	Where was the Bible before the KJV of 1611? Luke 2:40
Greek 1599	Same as KJV, German, Spanish, Italian, French, Latin and others
KJV	in spirit
English 1599	in Spirit
German 1599	im Geift
French 1599	en efprit
Spanish 1599	del Efpiritu
Italian 1599	di spirito
Latin 1599	Omit
NIV, TNIV, NASB	Omit
NKJV note	Omit
Catholic Version	Omit
J. W. Version	Omit
See errors in HCSB, ESV, NLT, NRSV, RSV, NCV, etc.	





adoptionism fills the gap left when a sect denies that Jesus is the only begotten Son of God. In their twisted view, Jesus was adopted by God and ‘chosen’ from among men. These deceivers may admit that he is *a* son of God, but only an adopted or chosen son. The Adoptionists of old and the NIV-ers of late change “beloved” Son to ‘chosen’ Son. New versions follow the ‘deity-of-Christ-denying’ Jehovah Witness version like a ghostly shadow. All true vernacular editions throughout the world agree with the KJV.

1599 Nuremberg Polyglot Bible	Where was the Bible before the KJV of 1611? Luke 9:35
Greek 1599	Same as KJV and others
KJV	my beloved Son
English 1599	my beloved Sonne
German 1599	mein lieber Son
French 1599	mon Fils bien-aimé
Spanish 1599	mi hijo amado (Spelled with caps in 1569, 1602)
Italian 1599	il mio Figliuol diletto
Latin 1599	filius meus dilectus
NIV & TNIV	This is my Son, whom I have chosen
NASB	This is my Son, My Chosen One
NKJV note	My Son, the Chosen One
Catholic Version	This is my Son, the Chosen One
J. W. Version	This is my Son, the one that has been chosen
See errors in the HCSB, ESV, NLT, NRSV, RSV, NCV, etc.	

James A. Sincavage Jr. writes,

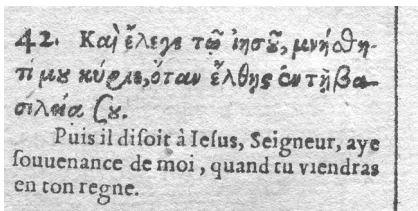
“The sacrifice of God becomes far greater when sending his “beloved” Son to die a cruel death on the cross, than if simply sending his “Son, the chosen one” [the new version reading]. “Beloved” emphasizes the love and close relationship between Father and Son. To remove “beloved” is to downplay this closeness and to make of lesser value the price God paid when he delivered his Son for our transgressions”
(quote on file).

“*F*or whosoever shall call upon the name of the **Lord** shall be saved” (Rom. 10:13). The thief on the cross did it (Luke 23:42), Paul did it (Acts 9:6, 22:16), and the woman caught in adultery did it (John 8:11) — but not in the *new* versions. The thief said, “Jesus, **Lord**” in the KJV and all the good national Bibles. He was acknowledging Jesus as the Lord God of the Old Testament, “God manifest in the flesh” (1 Tim. 3:16).

“That if thou shalt confess with thy mouth the **Lord Jesus**, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved” Romans 10:9.

The Adoptionists believe ‘the Christ’ left Jesus when he was on the cross. Consequently, they steal the word “Lord” from the mouth of the thief on the cross. “Satan cometh immediately, and taketh away the word” **Lord** from the TNIV, NIV, NASB, and most new versions (Mark 4:15).

1599 Nuremberg Polyglot Bible	Where was the Bible before the KJV of 1611? Luke 23:42
Greek 1599	Same as KJV and others
Hebrew 1599	Same as KJV and others
Syriac 1599	Same as KJV and others
Bohemice 1599 (Central Europe)	Same as KJV and others
KJV	Jesus, Lord
English 1599	Jefus, Lorde
German 1599	Jefu, HERR
Danish 1599	Jhefum / HERRE
Polonise 1599 (Polish)	Jezufa / Panie
French 1599	Iefus, Seigneur
Spanish 1599	Iefus, Sennor
Italian 1599	IESV, Signore
Latin 1599	Iefum, Domine
NIV, NASB, TNIV	Jesus _____
NKJV note	Jesus _____
Catholic Version	Jesus _____
J. W. Version	Jesus _____
See errors in the HCSB, ESV, NLT, NRSV, RSV, NCV, etc.	



“...God hath made that same Jesus, whom ye have crucified, both Lord and **Christ**.” Acts 2:36

The KJV and the word to all the world say, “this is indeed the **Christ**, the Saviour of the world.” The antichrists and liars deny this in the NIV, TNIV, NASB, Jehovah Witness, and Catholic editions.

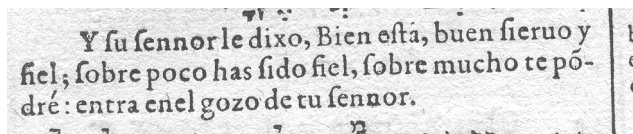
“Who is a liar but he that denieth that Jesus is the Christ? He is antichrist...” 1 John 2:22

1599 Nuremberg Polyglot Bible	Where was the Bible before the KJV of 1611? John 4:42
Greek 1599	Same as KJV and others
Polonise 1599 (Polish)	Kryftus
KJV	Christ
English 1599	Chrifit
Danish 1599	Chrifitus
Spanish 1599	Chrifto
German 1599	Chrifitus
Italian 1599	Chrifto
French 1599	Chrifit
Old Latin (D Sumptibus)	Christum
Latin 1599	Omit
NIV, TNIV & NASB	Omit
Catholic & J. W. Version	Omit
See errors in the HCSB, ESV, NLT, NRSV, RSV, NCV, etc.	

*M*att. 25 tells of the blessed who share in the “kingdom of heaven” (v. 14) and the others who are “cast...into outer darkness” (v. 30). It clearly speaks of the Lord of lords, not an earthly ‘master.’ The exclusive word for ‘lord’ is used in French, Spanish, German, Danish, Latin and English Bibles.

1599 Nuremberg Polyglot Bible	Where was the Bible before the KJV of 1611? Mat. 25:21
Greek 1599	Same as KJV and others
KJV	lord
French 1599	feigneur
Spanish 1599	fennor
Italian 1599	padrone*
German 1599	Herr
Danish 1599	Herris
Latin 1599	dominus
NIV, NASB, TNIV	master
Catholic Version	master
J. W. Version	master
See errors in the HCSB, ESV, NLT, NRSV, RSV, NCV, etc.	

* Robert Preble, *Britannica World Language Dictionary*, New York: Funk and Wagnalls Company, 1958, Vol. 2, p. 1738, s.v. *padrone*, lord, p. 1774.



*M*att. 24:45 concerns the Lord and his servants. It is prefaced by verse 42 which says, “your Lord doth come.” Only the devil would want Bible readers to think of our relationship with Jesus Christ as a ‘slave and master’ situation. When it is uncertain what connotative meaning a Greek word might have, the KJV matches the world’s Bibles. The KJV and the Bibles of the world share the sounds of the letter s, e, r, v, in ‘servant’; new versions lower the ‘lord’ and his redeemed by following corrupt Greek lexicons. (For a full discussion of the problems which arise when Christians are called ‘slaves’ or bond slaves see this book’s chapter entitled, “Pure Words...Tried,” *New Age Bible Versions*, pp. 221-225, and *The Language of the King James Bible*, pp. 68, 75.

1599 Nuremberg Polyglot Bible	Where was the Bible before the KJV of 1611? Matt. 24:45
Greek 1599	Same as KJV and others
KJV	servant...lord
Spanish 1599	siervo*...sennor
Italian 1599	servitore...signor
Latin 1599	servus...dominus
NASB	slave...master
J. W. Version	slave...master
NIV & TNIV	servant...master
See errors in the HCSB, ESV, NLT, NRSV, RSV, NCV, etc.	


*The spelling ‘fieruo,’ pronounced *siervo* in 1599, has been updated in this chart to show the sound similarity. The German also says ‘lord’ (*Herr*).

*J*esus said, “thou holdest fast **my name**...and hast kept my word, and hast not denied **my name**” (Rev. 2:13, 3:8). The devils even cry out, “**Jesus**, thou Son of God (Matt. 8:29, James 2:19). Acting *worse* than devils, new version editors have not kept the name “Jesus.”

“That at the **name** of **Jesus** every knee should bow...” Phil. 2:10

1599 Nuremberg Polyglot Bible	Where was the Bible before the KJV of 1611? Matt. 8:29
Greek 1599	Same as KJV and others
Bohemice 1599	Same as KJV and others
KJV	Jesus
English 1599	Jefus*
Polonice 1599	Jesusie
Danish 1599	Jefu
Spanish 1599	Iefus*
German 1599	Jefu
Italian 1599	Iesv*
French 1599	Iefus
Latin 1599	Iefu
NIV, NASB, TNIV	Omit
Catholic Version	Omit
J. W. Version	Omit
See errors in the HCSB, ESV, NLT, NRSV, RSV, NCV, etc.	

*The font shaped like the letter *f* is pronounced like the letter ‘s’; .The font shaped like the letter ‘I’ was pronounced like a soft ‘g.’ The font shaped like the letter ‘v’ was pronounced like a ‘u’; consequently the word ‘**Jesus**’ was always pronounced as it is **today**. Inflected endings on the word ‘Jesus’ will vary.

 keptics say the name of Jesus is repeated unnecessarily in the “the things which are written in this book.” Let’s hope *their* name is not ‘taken away’ from the book of life.

“And if any man shall **take away** from the **words** of the book of this prophecy, God shall **take away his part out of the book of life**, and out of the holy city, and from the things which are written in this book” Rev. 22:19.

1599 Nuremberg Polyglot Bible	Where was the Bible before the KJV of 1611? Mark 10:52
Greek 1599	Same as KJV and others
Polonise 1599 (Polish)	Same as KJV and others
KJV	Jesus... Jesus
English 1599	Jefus... Jefus
Italian 1599	IESV... IESV
French 1599	lefus... lefus
Spanish 1599	lefus... lefus
Latin 1599	lefus... him
Catholic Version	Jesus... him
NASB	Jesus... him
J.W. Version	Jesus... him
See errors in the HCSB, ESV, NRSV, RSV, etc.	

The Received Text *or*

***Currently* Printed Editions of the *Textus Receptus* ?**

In Mark 2:15, the name of Jesus occurs *twice* in today’s Spanish Valera Bible (*Jesús...Jesús*) as it does in today’s pure foreign Bibles such as the French, *Le Nouveau Testament (Traduit sur Les Textes Originaux Grecs Version D’Ostervald, Mission Baptiste Maranatha, 1996)*. ‘Jesus’ (*Jezus...Jezusem*) also occurs *twice* in the Polish Bible (*Biblia To Jest Cale Pismo Swiete Starego I Nowego Testamentu Z Hebrajskiego I Greckiego Jezyka Na Ploski Pilnie I Wiernie Przetlomaczona*). Both the French and the Polish state that they were translated out of the ‘original’ Greek (“*Originaux Grecs,*” “*Greckiego*”). The omission of ‘Jesus’ is one of the several errors in currently printed editions of the *Textus Receptus* (i.e. Trinitarian Bible Society and Baker Books’ Interlinear *Greek-English New Testament* by Berry). (See also pp. 848-956).

1599 Nuremberg Polyglot Bible	Where was the Bible before the KJV of 1611? Mark 2:15
KJV	Jesus... Jesus
English 1599	Jefus... Jefus
Spanish 1599	Jefus... Jefus
French 1599	Iefus... Iefus
Old Latin	Jesus... Jesu (D, <i>Sumptibus</i>)
NIV & TNIV	Jesus... He
NASB	He ...Jesus
NKJV	He ...Jesus
Catholic Version	He ...Jesus
J. W. Version	He ...Jesus
See errors in the HCSB, ESV, NLT, NRSV, RSV, NCV etc.	

There is none **good** but God. That is why Jesus is called the **Good** Master. The Jehovah Witness sect carries material from door to door to convince the world that Jesus is just a ‘teacher’ and not God, the Lord, Christ, the only begotten Son of God and the **Good Master**. New version editors, carrying their cankered Greek lexicons, beat them to the door. (For the problems created by the use of the word ‘teacher’ see “Antichrist: The World Teacher” in *New Age Bible Versions*, pp. 322-329.)

1599 Nuremberg Polyglot Bible	Where was the Bible before the KJV of 1611? Matt. 19:16
Greek 1599	Same as the KJV and others
KJV	Good Master
English 1599	Good Mafter
Spanish 1599	Maestro bueno
Italian 1599	Maefthro buono
French 1599	Maiftre qui es bon <i>(La Bible de Genève 1669 has “Bon Maistre”)</i>
Latin 1599	Magifter bone
German 1599	Guter Meifter
NIV, NASB, TNIV	____ Teacher
J.W. Version	____ Teacher
Catholic Version	____ Teacher
See errors in the HCSB, ESV, NLT, NRSV, RSV, NCV, etc.	

Who can be two places at once?— only God. Jesus said he was,

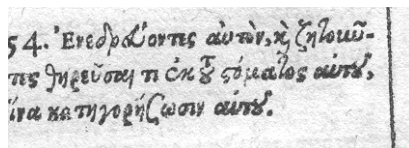
“he that came down from heaven, even the Son of man **which is in heaven**” John 3:13.

Sects and scribes *silence* Jesus’ claim that he was Jesus Christ on earth and God in heaven — at the same time.

1599 Nuremberg Polyglot Bible	Where was the Bible before the KJV of 1611? John 3:13
Greek 1599	Same as KJV, German, French, Spanish, Italian, Latin and others
KJV	even the Son of man which is in heaven.
English 1599	the Sonne of man which is in heauen
German 1599	nemlich des Menfchen Son der im Himmel ift.
French 1599	le Fils de l’homme qui eft au ciel
Spanish 1599	el Hijo del hombre que eftá en el cielo
Italian 1599	il Figliuol de l’huomo il quale é in cielo
Latin 1599	Filius hominis qui eft in cælo
NIV, NASB, TNIV	the Son of Man _____.
NKJV note	Omits
J.W. Version	the Son of Man _____.
Catholic Version	the Son of Man _____.
See errors in the HCSB, ESV, NLT, NRSV, NCV, etc.	

*A*fter Jesus said, “Woe unto you, scribes”— they tried to turn the tables “that they might accuse him” (Luke 11:44, 54). Today’s scribes, who accuse the written word of having errors, are sure to **omit** that phrase.

1599 Nuremberg Polyglot Bible	Where was the Bible before the KJV of 1611 Luke 11:54
Greek 1599	Same as KJV, German, Spanish, Italian, French, Latin and others
KJV	that they might accuse him
English 1599	whereby they myght accuse him
German 1599	dasz fie eine fache zu jhm hetten
French 1599	l'accufaffent
Spanish 1599	para accufarlo
Italian 1599	per accufarlo
Latin 1599	ut accufarent eum
NIV & TNIV	Omit
NASB	Omit
NKJV note	Omit
Catholic Version	Omit
J.W. Version	Omit
See errors in the HCSB, ESV, NRSV, NCV, etc.	



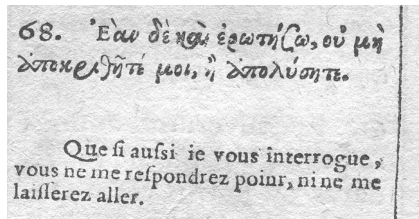
*W*hen “the Word was made flesh, and dwelt among us,” “they struck him on the face.” Jesus added, “If I tell you, ye will not believe...nor let me go.” New versions editors must “not believe,” because they strike the words from the page, just as they struck the living Word. The scribes omit this because it shows the fulfillment of the specific Old Testament prophecies of Micah 5:1 (“they shall smite the judge of Israel with a rod upon the cheek”) and Isa. 50:6 (“I hid not my face from shame”).

1599 Nuremberg Polyglot Bible	Where was the Bible before the KJV of 1611 Luke 22:64
Greek 1599	Same as KJV, Spanish, German, Italian, French, Latin and others
KJV	they struck him on the face
English 1599	they smote him on the face
German 1599	und fchlugen in ins Angefichte
French 1599	coups fur la face
Spanish 1599	herian fu roftro
Italian 1599	gli percoteuano la faccia
Latin 1599	percutiebany faciem eius
NIV & TNIV	Omit
NASB	Omit
NKJV note	Omit
Catholic Version	Omit
J.W. Version	Omit
See errors in the HCSB, ESV, NRSV, NCV, RSV, etc.	



cribes would not “let” Jesus “go,” but don’t want a soul to know.

1599 Nuremberg Polyglot Bible	Where was the Bible before the KJV of 1611? Luke 22:68
Greek 1599	Same as KJV, German, Spanish, French, Italian, Latin and others
KJV	nor let me go
English 1599	nor let me goe
German 1599	und laffet mich doch nicht lofz
French 1599	ni ne me laifferez aller
Spanish 1599	ni me foltareys
Italian 1599	ne mi laffarete andare
Latin 1599	neque dimittetis
NIV & TNIV	Omit
NASB	Omit
NKJV note	Omit
Catholic Version	Omit
J. W. Version	Omit
See errors in the HCSB, ESV, NLT, NRSV, RSV, NCV, etc.	



Jesus promised he would “go to the Father.” His resurrection and ascension into heaven have been denied by new version editors for many years. These gravediggers deny the resurrection of the written word, and dig for it buried in a mound of dusty reference books.

1599 Nuremberg Polyglot Bible	Where was the Bible before the KJV of 1611? John 16:16
Greek 1599	Same as KJV, German, French, Spanish, Italian, Latin and others
KJV	because I go to the Father
English 1599	I go for to my Father
German 1599	den ich gehe zum Vater
French 1599	car ie m’en vai à mon Pere
Spanish 1599	porque yo voy al Padre
Italian 1599	percioche io me ne vo al Padre
Latin 1599	quia vado ad Patrim
NASB 1960-1995	Omit
See errors in the HCSB, ESV, NLT, NRSV, RSV, NCV, etc.	

“He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up...”
Acts 2:31, 32

*H*ell is accurately pictured in other languages as a place of “fire.” The transliterated archaic Greek ‘*Hades*’ or NIV ‘depths’ do not carry the cries to today’s reader of those whom the Bible describes as being “burned in the fire,” the “hell fire,” “eternal fire,” “everlasting fire,” and “fire unquenchable” (Matt. 5:22, 13:40, 18:9, Matt. 25:41, Jude 7, and Luke 3:17). (For a full discussion of the problems with the words in new versions see “Judgment or Interment,” *New Age Bible Versions*, pp. 290-298 and *The Language of the King James Bible*, p. 121.)

1599 Nuremberg Polyglot Bible	Where was the Bible before the KJV of 1611? Matt. 11:23 etc.
Greek 1599	Same as KJV and others
KJV	hell
English 1599	hell
German 1599	helle
Spanish 1599	infiernos
Italian 1599	l’inferno
French 1599	enfer
Latin 1599	infernu
NASB	Hades
NKJV	Hades
J. W. Version	Hades
NIV & TNIV	depths
Catholic Version	realm of death or netherworld (...near Disney World?)
See errors in the HCSB, ESV, NLT, NRSV, RSV, NCV, etc.	

“Jesus said, “I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.” Rev. 1:18

Hebrews 2:14 states that the devil “**had** the power of death,” but Jesus rose and now he has “the keys of ...death.” However the TNIV and NIV state that the devil still “**holds** the power of death.” The ESV and HCSB agree with the devil also!

*J*esus arose from the dead, just as he said he would, and then spoke words of peace to his followers, just as he does today through the words of the Bible—some Bibles, that is.

1599 Nuremberg Polyglot Bible	Where was the Bible before the KJV of 1611? Luke 24:36
Greek 1599	Same as KJV, German, French, Spanish, Italian, Latin and others
KJV	and saith unto them, Peace be unto you
English 1599	and faid unto them / Peace be to you
German 1599	und fprach : Friede fey mit euch
French 1599	& leur dit, Paix foit avec vous
Spanish 1599	y les dixo, Paz fea a vofotros
Italian 1599	e diceli, La pace fia con voi
Latin 1599	& dicit eis, Pax vobis
NASB & RSV	omit

The cruel NASB chops and changes crucial verses in their peaceless bible. For thirty-five years it did not admit Luke's record of the ascension of Christ into heaven, and his worship as God. Yet the preserved Bibles of the world had this verse back in A.D. 1599. Finally in 1995, due to pressure from *New Age Bible Versions*, NASB editors admitted their mistake and corrected it. The KJV had the words all along.

1599 Nuremberg Polyglot Bible	Where was the Bible before the KJV of 1611? Luke 24:51, 52
Greek 1599	Same as KJV, German, Spanish, French, Italian and Old Latin
KJV	and carried up into heaven. And they worshipped him
English 1599	and was caried up into heauen. And they worshipped him
German 1599	Unnd fuhr auff gen Himmel. Sie aber beteten in an
French 1599	& fut efléué au ciel. Et eux l'ayans adoré
Spanish 1599	y era lleuado arriba al cielo. Y ellos defpues de auerlo adorado
Italian 1599	& era portato in cielo. Et effi poiche l'hebbero adorato
Latin 1599	& ferebatur in cælum. Et ipfi adorantes
NASB 1960-1995 & RSV	Omit

4



Grace Through Faith

Jesus said, “He that believeth **on me** hath everlasting life.”

The NIV says, “he who believes ? has everlasting life.” The NIV, TNIV, NASB and most new versions *omit*, “on me.” To broaden their sales market, new version publishers want to “meet sales thresholds by appealing to the broadest possible audience.” The narrow way of faith in Jesus Christ is not *b r o a d* enough to generate huge profits (Len Goss, former Zondervan editor, as cited in *World Magazine*, July 12/19, 1997, p. 13.) Zondervan, owner of the NIV’s printing rights, now publishes liberal books like, *More Than One Way? Four Views on Salvation in a Pluralistic World*; Zondervan’s owner, Rupert Murdoch, also owns the Bart Simpson TV program, Twentieth Century Fox, and HarperSanFrancisco Publishing House,



known for its “unseemly...men with men” books and John Spong’s heretical book, *Why Christianity Must Change or Die*.

No wonder Murdoch’s HarperCollins logo seems to picture the lake of fire

1599 Nuremberg Polyglot Bible	Where was the Bible before the KJV of 1611? John 6:47
Greek 1599	Same as KJV and others
KJV	on me
English 1599	in me
Spanish 1599	en mi
German 1599	an mich
Italian 1599	in me
French 1599	en moi

Latin 1599	in me
NIV & TNIV	Omit
NASB	Omit
Catholic Version	Omit
J. W. Version	Omit

47. Ἀμὲν ἀμὲν λέγω ὑμῖν, ὁ
πιστεύων εἰς ἐμὲ, ἔχει ζωὴν αἰώνιον.

En verite en verité ie vous di, Qui
croit en moi a vie eternelle.

47. Amen, amen dico vo-
bis, qui credit in me, habet
vitam æternam.

Werch/berely I say vnto you / He
that beleueth in me / hath euerlasting
life.

47. Warlich / warlich / Ich sage
euch: Wer an mich glaubet / der hat
das ewige Leben.

Sandelige / sandelige / ieg siger eder / Hvo som
tror paa mig / hand haffuer der eutige Lif.

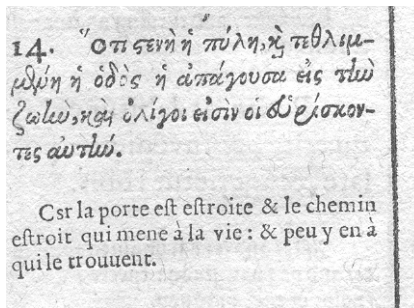
The NKJV teaches salvation by works saying, “difficult is the way which leads to life” in Matt. 7:14. It is similar in wording and theology to the Catholic *New Jerusalem Bible* which says it is, “a hard road that leads to life.”

In truth, the way of salvation is *not* difficult. It is strait and narrow. “Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me” (John 14:6). There is only one way of salvation.

“...one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all...” Eph 4:4-6.

All the true Bibles of the world say, “strait” and “narrow” not ‘difficult.’

“...narrow is the way, which leadeth unto life” Matt. 7:14

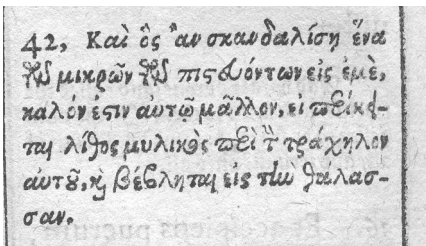


1599 Nuremberg Polyglot Bible	Where was the Bible before the KJV of 1611? Matt. 7:14
Greek 1599	Same as KJV and others
KJV	narrow
English 1599	narrowe
Spanish 1599	angofto
German 1599	fchmal
Italian 1599	stretta
French 1599	eftroit
Latin 1599	arcta
NKJV, HCSB	difficult
ESV	the way is hard
NRSV	the road is hard
Catholic Version	a hard road (The New Jerusalem Bible)
J. W. Version	cramped the road leading off into life (This gives the notion that salvation is painful.)

The *Oxford Duden German Dictionary* citation under ‘narrow’ says, “*schmal*” (p. 1282). Remember the ‘s’ type font in the 1500s looked like an ‘f’. (ed. W. Scholze-Stubenrecht, Oxford: Clarendon Press, 1990.) *A Dictionarie of the French and English Tongues*, under the citation ‘*eftroit*’ (*eftroict*), defines it as “narrow” (compiled by Randle Cotgrave in 1611 and currently reproduced by the University of South Carolina Press, Columbia, S.C., 1968). This dictionary from the 1600s has no page numbers. The pronunciation and modern spelling would be ‘*estroit*,’ like ‘*strait*.’ *Britannica World Language Dictionary* defines the Italian ‘*stretto*’ as “narrow” (p. 1787). *The Junior Classic Latin Dictionary*, under the citation ‘narrow’ defines it as ‘*arctus*’ (p. 130). If it were ‘difficult’ it would be ‘*difficillis*,’ p. 60 (ed. Antonio Provost, Chicago: Follett Publishing Co., 1957).

*J*esus spoke of “little ones that believe in me” (Mark 9:42). If the road were difficult, little ones (and the rest of us) would never arrive at the gates of pearl leading to the street of pure gold. The NASB and many new versions close “the door” (John 10:7) again.

1599 Nuremberg Polyglot Bible	Where was the Bible before the KJV of 1611? Mark 9:42
Greek 1599	Same as KJV and others
KJV	in me
English 1599	in me
Spanish 1599	en mi
German 1599	an mich
Italian 1599	in me
French 1599	en moi
Latin 1599	in me
NASB	Omit
Catholic Version	Omit
J.W. Version	Omit



“I declare unto you the gospel...Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures” 1 Cor. 15:1, 3, 4

*J*esus told the rich man to “take up the cross” and not trust in his own works. New versions omit the cross.

1599 Nuremberg Polyglot Bible	Where was the Bible before the KJV of 1611 Mark 10:21
Greek 1599	Same as KJV, Spanish, French, Italian, German, Latin and others
KJV	take up the cross, and
English 1599	and take up the croffe
German 1599	und nimb das Creutz auff dich
French 1599	ayant chargé la croix
Spanish 1599	(tomado tu cruz (Valera 1602 has no bracket)
Italian 1599	togliendo la croce tua
Latin 1599	(tollens crucem tuam.)
Scrivener's Bezae Codex Cantabrigiensis	Omit
NIV	Omit
NASB	Omit
Catholic Version	Omit
J. W. Version	Omit
See errors in the HCSB, ESV, RSV, NLT, NRSV, etc.	

The NIV, NASB and most new versions *falsely* say,

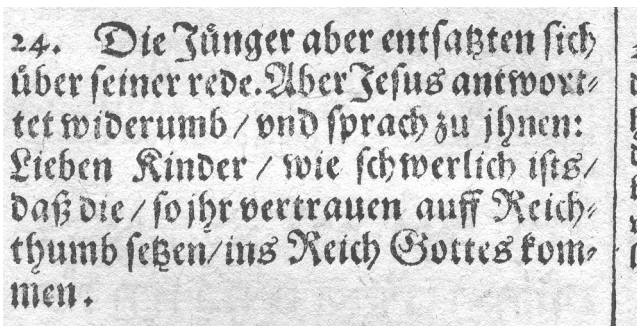
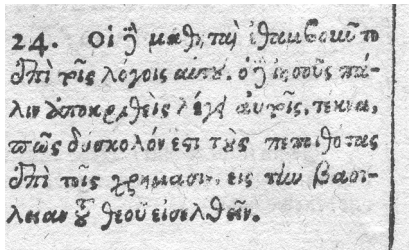


“Children, how **hard it is** to enter the kingdom of God!”

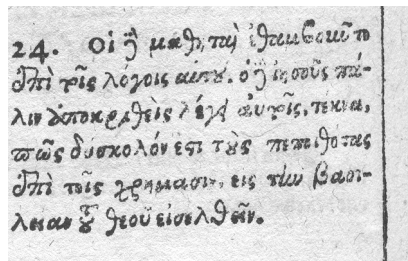
Imagine the cruelty of telling a child that heaven can only be entered by **hard** works. The KJV and all true Bibles around the world say,

“Children, how **hard is it for them that trust in riches** to enter into the kingdom of God!”
Mark 10:24.

The KJV teaches that trusting in ‘self’ is not the way to salvation. The NIV and new versions omit six words and switch two others around (“is it” to ‘it is’) to preach what God calls “another gospel” (2 Cor. 11:4).



1599 Nuremberg Polyglot Bible	Where was the Bible before the KJV of 1611 Mark 10:24
Greek 1599	Same as the KJV, German, Spanish, Italian, French, Latin and others
KJV	for them that trust in riches
English 1599	for them that trufft in riches
German 1599	fo jhr vertrauen auff Reichthumb feltzen
French 1599	qui fe fient es richeffes
Spanish 1599	confian en las riquezas
Italian 1599	che quei che fi confidan ne le ricchezze
Latin 1599	eft confidentis in pecuniis
NIV & TNIV	Omit
NASB	Omit
NKJV note	Omit
Catholic Version	Omit
J. W. Version	Omit
See errors in the HCSB, ESV, NLT, NRSV, NCV, RSV, etc.	



This false doctrine of salvation by **works**, *instead of by grace through faith in the finished work of Jesus Christ on the cross*, is repeated in many places throughout false bibles. Jesus said “**I** must work” in John 9:3, 4. Sects that teach salvation by works change this verse, to “**We** must work.” (**Ich, me, mi*, etc. mean *I*.)

1599 Nuremberg Polyglot Bible	Where was the Bible before the KJV of 1611? John 9:3, 4
Greek 1599	Same as KJV, Spanish, German, French, Italian, Latin and others
KJV	Jesus answered, ... I must work
English 1599	Jefus anfwered/... I muft worke
German 1599	Jefus antworttet... Ich mu fz wirken
French 1599	Iefus refpondit,...Il me faut
Spanish 1599	Refpondio Iefus...A mi me conuiene obrar
Italian 1599	IESV rifpofe...A me bifogna operare
Latin 1599	Refpondit Jefus... Me oportet
NIV & TNIV	said Jesus... we must do the work
NASB	Jesus answered... We must work
HCSB	Jesus answered... We must do the works
NKJV note	Jesus answered... We must work
Catholic Version	Jesus answered... We have to do the works
J. W. Version	Jesus answered... we must work
See errors in the ESV, NLT, NRSV, NCV, RSV, etc.	

*A*nother gospel appears in new versions just as Jesus warned. He said,

“This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men” Matt. 15:8, 9.

Coming too close to home, new versions cut and hone this verse until God’s commandments and doctrines become simply suggested rules-of-the-road and take-it-or-leave-it teachings, given by just-another-teacher, not our Lord and Master, Jesus Christ.

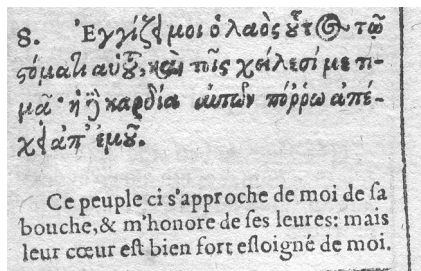
1599 Nuremberg Polyglot Bible	Where was the Bible before the KJV of 1611? Matt. 8:19
Greek 1599	Same as KJV and others
KJV	Master
English 1599	Mafter
Spanish 1599	Maeftro
Italian 1599	Maeftro
French 1599	Maiftre
Latin 1599	Magifter
German 1599	Meifter
NIV, NASB, TNIV	Teacher
J. W. Version	Teacher
Catholic Version	Teacher
See errors in the HCSB, ESV, NLT, NRSV, NCV, RSV, etc.	

1599 Nuremberg Polyglot Bible	Where was the Bible before the KJV of 1611? Matt. 15:9
Greek 1599	Same as KJV and others
KJV	doctrines the commandments
Spanish 1599	doctrinas, mandamientos
Italian 1599	dottrine...comandamenti
French 1599	doctrines...commandemens
Latin 1599	doctrinas...mandata
NIV & TNIV	teachings...rules
Catholic Version	dogmas...precepts
See errors in the NLT, NRSV, RSV, NCV, etc.	

1599 Nuremberg Polyglot Bible	Where was the Bible before the KJV of 1611? Matt. 7:28
Greek 1599	didache
KJV	doctrine
Spanish 1599	doctrina
Italian 1599	dottrina
French 1599	doctrine
Latin 1599	doctrina
German 1599	lehre*
NIV, NASB, TNIV	teaching
Catholic Version	teaching
J. W. Version	teaching
See errors in the HCSB, ESV, NLT, NRSV, NCV, RSV, etc.	

*The Oxford Duden German Dictionary, s.v. doctrine “lehre” p. 1024.

1599 Nuremberg Polyglot Bible	Where was the Bible before the KJV of 1611? Matt. 15:8
Greek 1599	Same as KJV, German, Spanish, French, Italian, Latin and others
KJV	draweth nigh unto me with their mouth
English 1599	draweth nere unto me with their mouth
German 1599	nahet fich zu mir mit seinem Munde
French 1599	ci s'approche de moi de fa bouche
Spanish 1599	de fu boca fe acera de mi
Italian 1599	mi s'appreffa con la fua bocca
Old Latin (D, <i>Sumptibus</i>)	Appropinquatmih populus hic ore suo
Latin 1599	Omit
NIV & TNIV	Omit
NASB	Omit
NKJV note	Omit
Catholic Version	Omit
J. W. Version	Omit
See errors in the HCSB, ESV, NLT, NRSV, RSV, NCV, etc.	



*F*aith in Jesus Christ, alone, brings man forgiveness of sin.

“And when he saw their faith, he said unto him, **Man**, thy sins are forgiven thee.”

In Luke 5:17 the NASB denies the deity of Christ by saying, “The power of the Lord was present **for Him** to perform healing,” as if Jesus were not the Lord himself and needed outside power. The KJV says, “the power of the Lord was present to heal them.” Additionally, new versions ignore the Greek witness and every good vernacular Bible by changing “**Man**” to ‘friend.’

1599 Nuremberg Polyglot Bible	Where was the Bible before the KJV of 1611? Luke 5:20
Greek 1599	Same as KJV and others
KJV	Man
English 1599	Man
Danish 1599	Minnifée
Spanish 1599	Hombre
German 1599	Menfch
Italian 1599	Huomo
French 1599	Homme
Latin 1599	homo
NIV & TNIV	Friend
NASB	Friend
Catholic Version	Friend
See errors in the HCSB, NRSV, NCV, etc.	



“And take the helmet of salvation, and the sword of the Spirit, which is the **word** of God: Praying always with all **prayer** and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;” Eph. 6:17, 18

We can catch a glimpse of the street of gold, striding on the two legs of ‘Bible reading’ and ‘prayer.’ Sadly, new versions cripple their readers and steer them on a broad prayerless path. They are missing huge portions of the model prayer given by Jesus. Omission and brackets in the Lord’s prayer in the new versions were foreshadowed in Catholic reading found sporadically in the Latin Bible of 1599.

1599 Nuremberg Polyglot Bible	Where was the Bible before the KJV of 1611? Luke 11:2-4 Lord’s Prayer
Greek 1599	Same as English, German, French, Spanish, Italian, Old Latin (pre-Jerome) and others
KJV	Our...which art in heaven...Thy will be done, as in heaven, so in earth...but deliver us from evil
English 1599	Our...which art in heauen...Let thy will be done even in eart/ as it is in heauen...but deliuer us from euill
German 1599	onfer...im himmel...auff erden wie im himmel...fonder erlöfe vns von dem übel

French 1599	nostre...qui es és cieux...Ta volonté foit faite en la terre comme au ciel...mais nous diliure du malin
Spanish 1599	nueftro...que eftas en los cielos...fea hecha tu voluntad como enel cielo anfi tambien en la tierra...mas libranos de mal
Italian 1599	noftro...che fei ne cieli...Sia fatta latua volonta, fi come in cielo, cofi ancora in terra...ma liberact dal maligno
Old Latin (D, <i>Sumptibus</i>)	noster...qui in caelis ...fiat uoluntas tua, sicut in caelis et in terra...sed libera nos a malo
Latin 1599	omit...omit...(Fiat voluntas tua, ficut in cælo & in terra.)...(sed libera not á malo.)
NIV, NASB, TNIV NKJV note	Omit
Catholic Version	Omit
J. W. Version	Omit
See errors in the HCSB, ESV, NLT, NRSV, RSV, NCV, etc.	

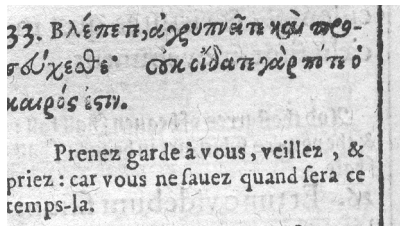
13. Καὶ μὴ εἰσπείνησθε ἡμᾶς εἰς πῆρα· μὴ γὰρ ῥύσασθαι ἡμᾶς δύναται ὁ θεὸς πονηρῶν. ὅτι σοὺ ἐστὶν ἡ βασιλεία, καὶ ἡ δυνάμις, καὶ ἡ δόξα, εἰς πάντοτε αἰῶνας· ἀμήν.

The glory is “thine,” not mine. But, here comes the leaven, new versions omit sentence seven.

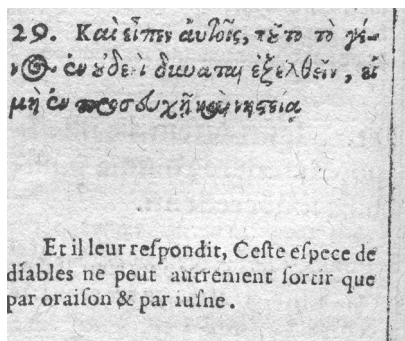
1599 Nuremberg Polyglot Bible	Where was the Bible before the KJV of 1611? Matthew 6:13b
Greek 1599	Same as English, German, French, Spanish, Italian, Old Latin (pre-Jerome) and others
KJV	For thine is the kingdom, and the power, and the glory, for ever. Amen
English 1599	for thine is the kingdome / and the power / & the glory for euer/ Amen
German 1599	Denn dein ift das Reich/und die Krafft / und die herrligkeit inn ewigkeitj. Amen
French 1599	Car à toi eft le regne, & la puiffance, & la gloire à iamais, Amen.
Spanish 1599	Porque tuyo es el Reyno, y la potencia, y la gloria, por todas los figlos, Amen
Italian 1599	Percioche tuo è il regno, e la potentia, e la gloria in fempiterno, Amen
Latin 1599	(Quia tuum eft regnu, & potentia & gloria, in fecula feculum). Amen.
Corrupt Latin D	Omit
NIV, TNIV, NKJV note, Catholic & J. W. Version	Omit
NASB	[Bracket]
See errors in the ESV, NLT, NRSV, RSV, NCV, etc.	

“Keep awake” and “Be alert” (NIV) are road signs on the broad path of the NIV. Directions to pray have been removed.

1599 Nuremberg Polyglot Bible	Where was the Bible before the KJV of 1611? Mark 13:33
Greek 1599	Same as KJV, Spanish, French, Italian, German, Latin and others
KJV	watch and pray
English 1599	watch and pray
German 1599	wachet und betet
Danish 1599	Baager oc beder
French 1599	veillez, & priez
Spanish 1599	velad y orad
Italian 1599	vigilanti, e fate oratione
Latin 1599	vigilate & orate
NIV & TNIV	Be alert ____ ____
NASB	Keep on the alert ____ ____
Catholic Version	Be watchful ____ ____
J.W. Version	Keep awake ____ ____
See errors in the HCSB, ESV, NLT, NRSV, NCV, etc.	



1599 Nuremberg Polyglot Bible	Where was the Bible before the KJV of 1611? Mark 9:29
Greek 1599	Same as KJV and others
KJV	and fasting
English 1599	and fafting
French 1599	& par iufne
German 1599	und faften
Italian 1599	e digiuno
Spanish 1599	y ayuno
Latin 1599	& ieiunio
NIV	Omit
NASB	Omit
NKJV note	Omit
Catholic Version	Omit
J.W. Version	Omit
See errors in the ESV, NLT, NRSV, RSV, NCV, etc.	



1599 Nuremberg Polyglot Bible	Where was the Bible before the KJV of 1611? Matt. 17:21
KJV	Howbeit this kind goeth not out but by prayer and fasting
Greek 1599	Same as KJV and others
Hebrew 1599	Same as KJV and others
Syriac 1599	Same as KJV and others
Bohemice 1599 (Central Europe)	Same as KJV and others
Polonice 1599 (Polish)	Same as KJV and others
English 1599	Same as KJV and others
French 1599	Same as KJV and others
German 1599	Same as KJV and others
Italian 1599	Same as KJV and others
Spanish 1599	Same as KJV and others
Latin 1599	Same as KJV and others
NASB	bracket
NIV & TNIV	Omit
NKJV note	Omit
Catholic Version	Omit
J. W. Version	Omit
ESV	Omit
NRSV	Omit
See errors in the NLT, RSV, NCV, etc.	

God’s formula for praying to the Father, in the Son’s name, through the Holy Ghost is totally circumvented in new versions. Jesus said, “ask any thing in my name”; new versions do not ask the Father, but say, ‘ask **me** for anything.’ The influence of the Catholic Latin version is seen briefly in the bracketed (**me**) seen in this 1599 printing of the Spanish Bible. Occasionally errors slip into *one printer’s* edition of a pure Bible. The correct reading is seen in Valera’s 1602 Spanish Bible.

1599 Nuremberg Polyglot Bible	Where was the Bible before the KJV of 1611? John 14:14
Greek 1599	omit
KJV	omit
English 1599	omit
French 1599	omit
German 1599	omit
Old Latin Reading (Preserved in Scrivener’s <i>Bezae Codex</i> <i>Cantabrigiensis</i>)	omit
Italian 1599	omit
Spanish 1599	(me) fixed in the Valera 1602
Latin 1599	me
NIV, TNIV, NASB	me
Catholic Version	me
HCSB	me
See errors in the, ESV, NRSV, NCV, etc.	

*B*ut the fruit of the Spirit is:

love

joy

peace

LONGSUFFERING

gentleness

goodness

faith

Meekness

temperance

True Christians throughout the ages have been led by the Spirit to *ble*ss and *do good* to their enemies. Sects which murder and behead Christians cut off the verse which forbids their evil actions.

“This know also, that in the last days...men shall be...fierce” 2 Tim 3:1, 2, 3

1599 Nuremberg Polyglot Bible	Where was the Bible before the KJV of 1611? Matt. 5:44
Greek 1599	Same as KJV, German, Spanish, Latin, Italian, French and others
KJV	bless them that curse you, do good to them that hate you, and...despitefully use you
English 1599	bleff them that curfe you: doe good to them that hate you / and...persecute you
German 1599	Segenet die euch verfluchen. Thut wol denen die euch haffen...und verfolgen.
French 1599	beniffiez ceux qui vous maudiffent, faites bien a ceux qui vous haiffent: &...vous perfecutent
Spanish 1599	Bendezid a losque os maldizen: hazed bien a losque os aborrecen, y...perfiguen
Italian 1599	benedite quelli che vi mala dicono, fate bene a quelli che v'odiano, e...vi perfeguitano
Latin 1599	<i>(bene precamini qui imprecantur vobis)</i> benefacite his qui oderunt vos: &...perfequentibus...vos
NIV, TNIV, NASB NKJV note	Omit
Catholic Version	Omit
J. W. Version	Omit
See errors in the HCSB, ESV, NLT, NRSV, RSV, NCV, etc.	

*I*s it necessary to ‘complete’ Bible school or be “well taught” like corrupt Greek lexicons say? Or can children be “perfect” in God’s eyes, walking in the robe of righteousness given by the merits of the blood of Jesus Christ and obeying the light God has given them. The word ‘instructed’ or ‘trained,’ added by the Jehovah Witnesses years ago, emerges in the NKJV. Finally the word ‘perfect’ was dropped completely by the Catholic version and its clones the NIV and NASB. Consequently, today’s Christianity focuses on ‘education’ instead of ‘transformation.’ One may “works hard” (NLT) and be “fully qualified” (NRSV), but not be born again.

1599 Nuremberg Polyglot Bible	Where was the Bible before the KJV of 1611? Luke 6:40
Greek 1599	Same as KJV and others
KJV	perfect
English 1599	perfite
Spanish 1599	perfecto
German 1599	vollkommen*
Italian 1599	perfetto
French 1599	bien accompli**
Latin 1599	perfectus
J. W. Version	perfectly instructed
NKJV	perfectly trained
NIV, NASB Catholic Version	fully trained
See errors in the HCSB, ESV, NLT, NRSV, NCV, RSV, etc.	

*The Oxford Duden German Dictionary, s.v. perfect, “vollkommen” p. 1332.

** *Contacts Vocabulaire Francais-Anglais*, s.v. *accomplie* “perfect” (Jean-Paul Valette, Boston: Houghton Mifflin Company, 1976).

Truly God has fulfilled Jer. 31:10,

“Hear the word of the LORD, O ye nations,
and declare it in the isles afar off...”

The Holy Ghost still speaks “the word of God”...“with other tongues.”

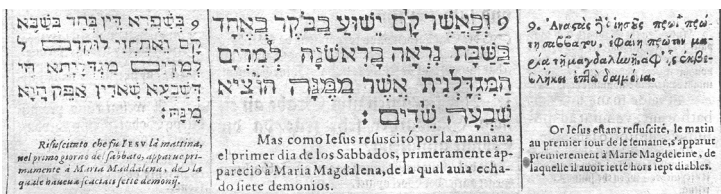
“And they were all filled with the **Holy Ghost**, and began to **speak with other tongues**, as the Spirit gave them utterance...out of every **nation** under heaven...every man heard them speak in his own **language**.” Acts 2: 4-6

“...and they were all filled with the **Holy Ghost**, and they **spoke the word of God** with boldness.” Acts 4:31

“ In the law it is written, With men of **other tongues** and other lips will **I speak** unto this people...” 1 Cor. 14:21

“...**another tongue** will **he speak**...” Isa. 28:11

Peek inside the 1599 Nuremberg Polyglot and see Mark 16:9-20. New versions insist that the Holy Ghost did not pen this witness to the resurrection of Christ. “[E]very nation under heaven” disagrees. See these witnesses to the ancient Greek, Latin, and Hebrew texts, along with other languages, showing the last twelve verses of Mark, beginning with verse 9 below and continue through verses 10 through 20 on the next four pages. ☞



The Nuremberg Polyglot from A.D. 1599 includes each verse of the New Testament in twelve languages. Mark 16:10-17 is shown on this page. It includes (from left to right) Syriac, Hebrew, and Greek, and below that, from left to right: Italian, Spanish and French.

Syriac

Hebrew

Greek

Italian

Spanish

French

<p>10 וְהִיא אָמְרָה לָהֶם לֵאמֹר הִנֵּה אֲנִי נִשְׁמָעִים וְנִבְרָאִים</p> <p><i>Ella poi andò, e riferì a quelli che erano stati con lei, quali avevano udito, o pianserono.</i></p>	<p>10 הִיא הִלְכָה וְנֹאדָד לְאַשֶׁר הָיוּ עִמָּהּ וְאָמְרָה לָהֶם וְנִבְרָאִים</p> <p>Yendo ella, hizolo faber à losque auian estado con el, que estauan tristes y llorando.</p>	<p>10. Ἡ δὲ ἄλληλος ἔλεγεν τοῖς μετὰ ἑαυτῆς ἡσυχάζουσιν, ὅτι ἠκούσαντες ἠνέστησαν.</p> <p>Et elle se alla, & l'annonça à ceux qui auoyent esté avec elle, lesquels auoyent esté si pieux & s'entendoyent.</p>
<p>11 וְהָיוּ כֹּדְשֵׁי מִצְרַיִם</p> <p><i>Quando queste apparue in Sualtra forma a due di loro che erano in camera per andar loro uilla.</i></p>	<p>11 הָיוּ כֹּדְשֵׁי מִצְרַיִם</p> <p>Y ellos como oyeron que buia, y que auia sido visto de ella, no lo creyeron.</p>	<p>11. καὶ ἦσαν ἁγιοὶ αἰσθηταί, ὅτι ἠκούσαντες ἠνέστησαν.</p> <p>I ceux ayans entendu qu'il viroit, & qu'elle l'auoit veu, ne le creurent point.</p>
<p>12 בְּתֵרֵי אֲחֵיהֶם לִקְרֹן מִיָּהוּן בְּדַמְיֹתָם וְאֲחֵרֵיהֶם כִּדְּמֵיהֶם וְאֲחֵרֵיהֶם לִקְרֹן מִיָּהוּן</p> <p><i>Dopo queste apparue in Sualtra forma a due di loro che erano in camera per andar loro uilla.</i></p>	<p>12 בְּתֵרֵי אֲחֵיהֶם לִקְרֹן מִיָּהוּן בְּדַמְיֹתָם וְאֲחֵרֵיהֶם כִּדְּמֵיהֶם וְאֲחֵרֵיהֶם לִקְרֹן מִיָּהוּן</p> <p>Mas després apareció en otra forma à dos de ellos que yuan camino, yendo à la ida.</p>	<p>12. Μετὰ τὴν ἡμέραν αὐτὴν ἦν αὐτῶν ὁμοιωμαίαι ἐν ἰσχυρίσιν αὐτῶν ὡς ἐν ἰσχυρίσιν αὐτῶν.</p> <p>Puis après ces choses, il se montra en autre forme à deux autres eus, qui estoient en chemin pour aller aux chappes.</p>
<p>13 וְהָיוּ אֲחֵרֵיהֶם לִקְרֹן מִיָּהוּן</p> <p><i>Et allerando, e riferendo à gli altri: ma ne auca di loro crederono.</i></p>	<p>13 וְהָיוּ אֲחֵרֵיהֶם לִקְרֹן מִיָּהוּן</p> <p>Y ellos fueron, y hizieron lo faber à los otros, y ni aun à ellos creyeron.</p>	<p>13. καὶ ἦσαν ἁγιοὶ αἰσθηταί, ὅτι ἠκούσαντες ἠνέστησαν.</p> <p>Et ceux là estans recorrais l'annoncerent aux autres, mais ils n'le creurent point plus.</p>
<p>14 וְהָיוּ אֲחֵרֵיהֶם לִקְרֹן מִיָּהוּן</p> <p><i>Finalmente apparue agli undici mentre che essi erano à camilla, e sempre verso la loro uilla, e d'ora in di non que persone se hauean creduto à quello che li haueano uelato riferente.</i></p>	<p>14 וְהָיוּ אֲחֵרֵיהֶם לִקְרֹן מִיָּהוּן</p> <p>Finalmente se apareció à los Onze, estando sentados à la mesa: y çahitios los de incredulidad, y la dureza de coraçon, que no ouiesse creydo à losque lo auian visto referente.</p>	<p>14. Καὶ ἦσαν ἁγιοὶ αἰσθηταί, ὅτι ἠκούσαντες ἠνέστησαν.</p> <p>Finalment il se montra aux onze, estans entremes à table. & leur respoisa leur incredulité & la dureté de cœur, n'auant qu'ils n'auoyent point eue ceux qui l'auoyent veu referent.</p>
<p>15 וְהָיוּ אֲחֵרֵיהֶם לִקְרֹן מִיָּהוּן</p> <p><i>Poi disse loro, Andate per tutto il mondo, e predicatē l'Euangelio ad ogni creatura.</i></p>	<p>15 וְהָיוּ אֲחֵרֵיהֶם לִקְרֹן מִיָּהוּן</p> <p>Y dixoles, Id portado el mundo, predicad el Euangelio à toda criatura.</p>	<p>15. Ὁμοιωμαίαι ἦσαν αὐτῶν ἐν ἰσχυρίσιν αὐτῶν ὡς ἐν ἰσχυρίσιν αὐτῶν.</p> <p>Et il leur dit, Allez-vous en par tout le monde, & predicatē l'Euangile à toute creature.</p>
<p>16 וְהָיוּ אֲחֵרֵיהֶם לִקְרֹן מִיָּהוּן</p> <p><i>Chi crederat, et sera baptizato, sera saluo: mas el que non crederat, sera condemnato.</i></p>	<p>16 וְהָיוּ אֲחֵרֵיהֶם לִקְרֹן מִיָּהוּן</p> <p>El que creyere, y fuere baptizado, será saluo: mas el que non creyere, será condemnado.</p>	<p>16. Ὁμοιωμαίαι ἦσαν αὐτῶν ἐν ἰσχυρίσιν αὐτῶν ὡς ἐν ἰσχυρίσιν αὐτῶν.</p> <p>Qui aura creu & aura esté baptisé, sera saué: mais qui n'aura point creu, sera condamné.</p>
<p>17 וְהָיוּ אֲחֵרֵיהֶם לִקְרֹן מִיָּהוּן</p> <p><i>Equi signi sequituranno uoluo che crediderunt: ne. Nel nome mio (Pater noster) liberabimur: potestatem habebimus super omnia nomina.</i></p>	<p>17 וְהָיוּ אֲחֵרֵיהֶם לִקְרֹן מִיָּהוּן</p> <p>Y estas fennales seguirán à losque creyeren: Por mi Nombre echaran fuera demonios: Hablarán nucas lenguas:</p>	<p>17. Σημεῖα καὶ τέρατα ἔσονται τοῖς πιστεύουσιν ἐν τῷ ὀνόματι τοῦ υἱοῦ τοῦ ἀνθρώπου, ὅτι ἐὰν ἔλθῃ ἡ βασιλεία τοῦ θεοῦ, ἔσονται αὐτοῖς ἐκβάλλουσαι τὰ δαιμόνια ἐν ὀνόματι υἱοῦ τοῦ ἀνθρώπου.</p> <p>Et ce sont à ces signes qui accompagneront ceux qui aurot creu, à la venue de tout hors les diables par mon Nom: Il y aura des parolours & oucours de langues.</p>

This page of the Nuremberg Polyglot 1599 shows Mark 16:10-17 (from left to right) in Latin, German, and Bohemian; the second line is English, Danish, and Polish.

Latin

German

Bohemian

English

Danish

Polish

<p>10. <i>Et illa vadens nuntiavit his qui cum eo fuerant, lugentibus, & sistentibus.</i></p>	<p>10. Und sie giengen hin / vnd verkündigets denen / die mit ihm gewesen waren die da seide trugen vnd weeten.</p>	<p>10. Onapaf sedhsy zvestos: wafaf sm fctyzy smm bywafaf ftaghsyfm a plactyfm.</p>
<p><i>And she went and told them that had been with him which mourned and wept.</i></p>	<p>De fun gief herd / oc fundaforde dem der fun hafff devert me hannem / som ferge de oc grade.</p>	<p><i>And she say / opened the gates of the city to them that were with her.</i></p>
<p>11. Et illi audientes quia viveret, & visus esset ab eam non crediderunt.</p>	<p>11. Und dieselbigen / da sie höreten / das sie lebete / vnd were syr erschinen / glaubten sie nicht.</p>	<p>11. Onaf fhsafwaf sedhsy fm byf a wdfm oc nif / newdfm.</p>
<p><i>And when they heard that he was alive, and had appeared to her, they did not believe it.</i></p>	<p>Dch de samme / der de herde / ac hand sefde / oc wa ar hende obenbaret / da trode de icte.</p>	<p><i>And they said / they did not believe it.</i></p>
<p>12. Post hæc autem duobus ex his ambulans ostenfus est in alia egrisse, euntibus in villam.</p>	<p>12. Darnach / da zwent auß ihnen wandelten / offenbaret er sich unter einer andern gestalt / da sie auff das Geld giengen.</p>	<p>12. Potem paf dwemaz nich gduafm wafaf faw gmfic pwo fobf / todf fte do Wfpy:</p>
<p><i>After that / he appeared unto two of them in another forme as they walked / and went into the country.</i></p>	<p>De offer / der tho aff dem vandebe / da obenbaret hand sig in anden fctafte / der de ginge paa Wafem.</p>	<p><i>And he appeared to two of them in another forme as they walked / and went into the country.</i></p>
<p>13. Et illi euntes nuntiaverunt cæteris: nec illi crediderunt.</p>	<p>13. Und dieselbigen giengen auch hin vnd verkündigeten das den andern / den glaubeten sie auch nicht.</p>	<p>13. On fctaf sedhsy powedfif gfm nfm / auf glaw gm wdfm.</p>
<p><i>And they went and told it to the remaining: they did not believe it.</i></p>	<p>Dede samme gmfac oc bore oc forfhude de andere dem trode de icte.</p>	<p><i>And they said / they did not believe it.</i></p>
<p>14. Novissimè autè recumbentibus illis undecim apparuit: & exprobravit incredulitatè eorum & duritiem cordis, quia ipsi qui viderant eum resurrexisse, non crediderunt.</p>	<p>14. Zuletzt / da die elffte zu Tische saßen / offenbaret er sich / vnd schalt ihres Herzen härtigkeit / das sie nicht glaubt hatten denen / die ihn gesehen hatten auferstanden.</p>	<p>14. Napfsefepaf / todf se wdo za fctem Eodnate wafaf fct gm Ghsyfa / todfal me dowa afch a tw dof Eder / fct sm fctyzy gmf wdfm / wofch wafafce / newdfm.</p>
<p><i>Finally he appeared unto the eleven as they lay reclining / and reproved them of their want of faith and hardness of heart / because they did not believe that he who had risen / being seen by all.</i></p>	<p>Paar der fctte / der de Eloffte sadent Wofdy obenbaret hand hie oc fctafte de wafem wafem / oc deris hie / fctis haardhe / ac de fctte / tofe reer dem / som hafff sef hannem wdfandem.</p>	<p><i>Finally he appeared unto the eleven as they lay reclining / and reproved them of their want of faith and hardness of heart / because they did not believe that he who had risen / being seen by all.</i></p>
<p>15. Et dixit eis, Euntes in mandum univfersum, prædicate Evangelium omni creatura.</p>	<p>15. Und sprach zu ihnen: Gehet hin in alle Welt / vnd prediget das Evangelium allen Creaturen.</p>	<p>15. Wafst gm: Gduafce wffem Ewdfm / todf fctf Ewafce gum wffem Ewdfem.</p>
<p><i>And he said unto them, Go ye into all the world / and preach the Gospel to every creature.</i></p>	<p>De hand fander dem / Paar bore t af Wofem oc prediate Ewafcelum faar alle Creatura.</p>	<p><i>And he said unto them, Go ye into all the world / and preach the Gospel to every creature.</i></p>
<p>16. Qui crediderit & baptizatus fuerit, salvus erit, qui uero non crediderit, condemnabitur.</p>	<p>16. Wer da glaubt vnd getauft wirdt / der wirdt selig werden / Wer aber nicht glaubet / der wirdt verdampft werden.</p>	<p>16. Sedhsy wdfm a poffaf fct / Ewafm bude: todf paf newdfm fct / bude za fctem.</p>
<p><i>Who shall believe and be baptized, shall be saved: but he that will not believe, shall be damned.</i></p>	<p>Huo fom trof / oc bapfiate daf hand fct fctaf / fctaf / Wem huo fom tofe trof / hand fct bapfate fom bamt.</p>	<p><i>Who shall believe and be baptized, shall be saved: but he that will not believe, shall be damned.</i></p>
<p>17. Signa autem eos qui crediderit, hæc sequentur: in nomine meo dæmonia eicient, Linguis loquentur novis.</p>	<p>17. Die Zeichen aber / die da folgen werden / denen / die da glauben / sind die: In meinem Namen werden sie Teuffel austreiben / mit neuen Zungen reden.</p>	<p>17. Namenf af afctef fct wdfm fct moft budaw / Wf gmfnu mfm dabby budaw wdf mifaf. Jafpy y nowym mifawm.</p>
<p><i>And these tokens shall follow them that believe. In my Name they shall cast out devils / and shall speak in new tongues.</i></p>	<p>De de Zegen / fom fctaf fctaf: dem der trofere dffaf / Amf Wafm fctaf de wdfafac Dffaf. Tale me mfm Zegen.</p>	<p><i>And these tokens shall follow them that believe. In my Name they shall cast out devils / and shall speak in new tongues.</i></p>

This page of the Nuremberg Polyglot of 1599 shows Mark 16:18-20 (from left to right) in Syriac, Hebrew, and Greek, and below that, in Italian, Spanish, and French.

ד מ ר ק ו ס	כ פ י מ ד ק ו ס	KATA MARKON.
<p>18 וְהִתְנַחַּם לְשִׁקְלוֹ וְנָא סְמָא דְּמִנְתָּא נִשְׁתַּחֲוֵי לָא יְהוּ אֲמִין וְאִתְדִּיחִין יְסֻמְכוּן עַל בְּרִיתָא נְתִמְלִמְכוּן:</p> <p><i>Terminus Sicil' serpenti: e besciamano alquanto cofa morderlo, non nocera loro: portarono le mani sopra gli ammalati, e guarivano.</i></p> <p>19 וְיֹשֵׁעַ דִּין מִדּוּ מִן בְּתֵר דְּמַלְל עֲמִחוּן לְשִׁמְיָא סִלְק וְיִתֵּב מִן יַמִּינָא דְּאַלְהָא:</p> <p><i>Her il Signor Iesus poi ch'egli hebbe parlato loro, s'alcitauo in alto nel cielo, e sedè a la destra di Dio.</i></p>	<p>18 וְנִחְשִׁים יִשְׁאוּ וְאֵם אֶסּוֹן מִהּ יִשְׁתּוּ כְּלֵי גֹזֶק יִהְיֶה עַל-הַתְּחִלִּים יִשְׂמוּ אֶת יָדֵם וְיִטְבּוּ:</p> <p><i>Quitarán serpientes: Y si beuieren cosa mortifera, no les dannará: Sobre los enfermos pondrán sus manos, y sanarán.</i></p> <p>19 וְאֲדִינָא יֵשׁוּעַ כְּאִשְׁדֵּי דְּבִדְר אֱלֹהִים לָקַח אֶת-תְּשֻׁמֵּי נִשְׁבֵּי לִימִין אֱלֹהִים:</p> <p><i>Y el Sennor, desque les vno hablado, fue recebido arriba al cielo, y asientose à la dextera de Dios.</i></p>	<p>18. Ὁ Φῶς ἀπέβη καὶ θυσάσμενος πῖστον, ἐν μὴ σωτῆρος βλάψῃ. ὅτι ἀρρώστους χεῖρας ἐπιτίθει, καὶ ἰσχυροὶς ἔγενετο.</p> <p><i>Ilz chasseront les serpens. Et quand ils auront bes-quelque chose mortelle, elle ne leur nuira nullement. Ils porteront les mains sur les malades, & ils se porteroent bien.</i></p> <p>19. Ὁ κύριος ἰησοῦς ἦν ἡ λαλήσας αὐτοῖς, ἀνελάθη εἰς τὸν οὐρανὸν, καὶ κάθηται ἐκ δεξιῶν τοῦ θεοῦ.</p> <p><i>Or le Seigneur Iesus apres auoir parlé eus, fut élevé en haut au ciel: & assit à la dextere de Dieu.</i></p>
<p>20 הַמִּי דְּרוּזְפִקוּ וְאַחֲרָיו בְּכֹל דְּיִכְפֵּא וּמִדּוּ מִצְדֵּר הֵנָּה לְהִינּוּ וּמִשֵּׁר מִלְּהִינּוּ בְּאַתְנָתָא דְּעֲבָדוּן הֵוּ:</p> <p><i>E quelli si partirono, e predicarono per tutto, operando il Signor con essi, e confermando la parola co i segni che seguono appresso.</i></p>	<p>20 וְהֵמָּה יֵצְאוּ וְיִכְשְׁרוּ בְּכֹל הָאָרֶץ וְיִהְיֶה הַחֲזִיק וְיִדְבֵּר עִמֵּיהֶם תַּחֲתוֹ בְּאִתְוֹת הַבְּאֻרֹת אִמֵּן:</p> <p><i>Y ellos, saliendo, predicaron en todas partes, obrando con ellos el Sennor, y confirmando la Palabra con las fennales que se seguian.</i></p>	<p>20. Ἐκεῖνοι δὲ ἔβησαν, ἐκίρουν πανταχοῦ, & κηρῆς εὐαγγελίου ἐπιτίθει, καὶ τὸν λόγον ἐβεβαιούησθε διὰ τῶν ἐπισημασμένων τοῦ πατρὸς, ἀπέβη.</p> <p><i>Eux aussi estans parirts prechèrent par tous, le Sennor, ouurant avec eus, & confirmant la parole par les signes qui s'en ensuiuoient.</i></p>
<p>שְׁלֵם אֲנִיגְלִינּוּ הַדִּישָׁא סְבִרְתָּא דְּמִרְקוּס דְּמַלְל וְסִבֵּר דְּהִימְאֵת בְּרִיתָא:</p>	<p>וְשְׁלֵמָה בְּשֵׁרָה קְדוּשָׁתָא כְּפִי מִרְקוּס הַמְּבִשֵּׁר:</p>	<p>Τὸ αὐτὸ καὶ Μάρκος ἀπίστυγγεν.</p>

This page of the Nuremberg Polyglot of 1599 shows Mark 16:18-20 (from left to right) in Latin, German, and Bohemian, and below that, in English, Danish, and Polish.

S. MARCVS.	S. Marcus.	S. Marek.
<p>CAP. XVI.</p> <p>18. Serpentes tollent. Et si mortiferum quid biberint, non eis nocebit. Super egros manus imponent: & bene habebunt.</p> <p><i>Zub shall take away serpents: & if they shall drinke any deadly thing: it shall not hurt them: & they shall lay their hands on the sicke: and they shall recover.</i></p> <p>19. Et Dominus quidem Iesus postquam locutus est eis, assumptus est in caelum, & sedet à dextris Dei.</p> <p><i>So after the Lord had spoken unto them: he was received into heaven: and sat at the right hand of God.</i></p> <p>20. Illi autem profecti predicaverunt ubique: Domino cooperante, & sermone confirmante sequentibus signis.</p> <p><i>They then went forth: and preached everywhere: the Lord helping them: and confirming their word with signs that followed.</i></p> <p>FINIS.</p>	<p>Das XVI. Capitel.</p> <p>18. Schlangen vertreiben. Vnd so sie etwas tödlichs trincken / wirds ihnen nicht schaden. Auff die Kranken werden sie die Hände legen / so wirdts besser mit ihnen werden.</p> <p><i>For the sicke: & he that shall be bitten of a serpent: if he shall be drinke of this thing: it shall not hurt him. And they shall lay their hands on the sicke: and they shall recover.</i></p> <p>19. Vnd der HERR / nach dem er mit ihnen geredt hatte / ward er auffgehoben gen Himmel / vnd sitzt zur rechten Hand Gottes.</p> <p><i>De HERREN / offer at hand hadde teler met dem: bleif hand optragen in Himmel. De sider hoff Guds hoyre haand.</i></p> <p>20. Sie aber giengen auß / vnd predigten an allen örtern / Vnd der HERR wirkte mit ihnen / vnd bekräftiget das Wort / durch mitfolgende Zeichen.</p> <p><i>De de gange ud / oc predikede alle stede / De HERREN arbejdede met dem: oc fastgjelt Ordet ved ifterfølgende tegn.</i></p> <p>Ende des Euangelions S. Marcus.</p>	<p>Kapitola XVI.</p> <p>18. Nady bráti. A budauš co gedowateho piji / neodswodž gim. Na nemocné ruce wložíš: dani budau a dobre se njiti budau.</p> <p><i>Wjele buda / y cho by co smitelneho piti: j domni sloso bem im ne sáskodži: a recena moe moenydž poleji y doba zboruati.</i></p> <p>19. A křež zagošfe Pán Běhjsi gim odinuš / wza gošfe do Něbe: a sedj na Druwicy Božj.</p> <p><i>A křež Pán gdy do nřch moewil: wjeť resti wgošfe do něb: y hřel nř přawicy Božj.</i></p> <p>20. A onj šel se kázati wšijudy / a Pán gim pomáhal / a křež gogich potwrdžowal / timě njim diwůw.</p> <p><i>Onj teš wšedny přepowies dšlt wšedny gogje kázati: a onj šel se kázati wšijudy: a Pán gim pomáhal / a křež gogich potwrdžowal / timě njim diwůw.</i></p> <p>Etonáw se Euangeliu / popjaně ob Swateho Marka Euangelišy.</p>

